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RELIGION



SOCIOLOGY

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and general Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of the world, but of life itself. It has not only a scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In the Bible corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine universe is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. It demonstrates the fallacy of competition; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperium; the unity of church and state; such be the Kingdom of God in earth. Koreshan Government is the unity of empire and the republic, involving principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperial, and humanity will constitute a unit when every class is emplaced at rest, liberty as are the strata, stars, spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., JUNE 21, 1901. A. K. 61.

Whole No. 446

The Creation of Good and Evil.

Problems of Existence which "Christian Science" Fails to Solve; Primary Assumption of the Popular Fallacy; the Relation of Deity to the Mortal World.

"CHRISTIAN SCIENCE" makes certain claims on a primary assumption, an assumption predicated upon an almost universal misconception of the character of Deity, and in direct violation of the principles of human reason. There is a law of mental action through which the mind may reason *a priori* and *a posteriori*. The objection to the exercise of this power of the mind originated with the Roman church, when in its universal sway it claimed the right to subject the reason, compelling the mind of the laity to exercise faith alone, which in the church was a blind faith—a declension of the original faith which was founded on knowledge, not on ignorance. "Christian science" goes the old church one better; it stultifies the reason, and with it the entire intellect, the only basis upon which the thought of a spiritual reality can be considered. The mind could not possibly conjecture a quality called spirit except by contrast, and matter must necessarily exist by virtue of the law of contrast—one of the supreme factors of mentality.

"Christian science," so called, makes its first appeal to what it calls the mortal mind, to decide upon the merits of the immortal mind, its location, and its status. It assumes something concerning God, which is not only contrary to reason but contrary to every precept of the Bible. In the Bible we read that the Gods made the heaven and the earth. There is no conflict of opinion among scholars as to the fact of the plural signification of this noun. The term Elohim is employed throughout the entire chapter. "And the Gods said, let us make

man in our image, and after our likeness: and let them [the men the Gods created] have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. i: 26.

In connection with the use of the plural noun, Gods, there is employed the singular personal pronoun, which has always been a great puzzle to the scholars and theologians. This has grown from the fact that the doctors of divinity have doctored Divinity too much, without a proper diagnosis of his case. The modern Christian world has been dealing with a sick god, and they (the people) have made him sick through their ignorance of the fundamental principles of being. No man nor woman has the right to interpret the term Gods to signify anything but the plain statement—Gods. It was the Spirit of these Gods that moved upon the waters. This Spirit was the divine proceeding from the Gods, they constituting the order of Melchizedek, of whom Jesus, the Son of God, was declared to be the High Priest.

We maintain that the doctors of cult and divinity had no right to translate the term Gods in the singular, as they have done, because it leads to false conclusions regarding theology. The question of the singular pronoun can be settled upon the basis of the science of religion. The body of Christ, which is declared to be one, is made up of many members. The Lord Christ, as Jesus, was the Head of this church, and the twelve Apostles were its foundations. It was one body with

one unifying Head, but as its membership was plural, all possessing the one Spirit were the children of God, hence the Sons of God, therefore the Gods, when the final process of regeneration has made them the perfect Sons. As members of one body we would say them or they, while as one body with the one Head, Jesus—the Son of God, we would say he.

“Christian science” assumes that God is a great universal spirit not made up of individualities, but a homogeneous character, a conception derived from the general ignorance of the human mind. We deny the right of “christian science” to the assumption without its proof. When “christian science” has proven that such is the character of Deity, it will have some foundation for its argument. The Gods are not one homogeneous spirit; if they had been, the Revelator of creation would not have said: “And the Gods said, let us make man in our image and after our likeness: and let them [man, generic] have dominion.” The Gods constitute the supreme order of beings. Their attributes are the attributes of Deity, hence they have the powers of re-creation; therefore they said, “Let us make man;” that is, many men—as the phraseology of the Scriptures unqualifiedly proves.

“In the beginning the Gods created the heaven and the earth.” Was this a spiritual earth? If so, all we ask of the “christian scientist” is to prove it. This earth which the Gods created, was without form and void, and the Spirit of the Gods moved upon the face of the waters. And the Gods said, “let there be light; and there was light.” In the second chapter and fourth verse we gain a new conception of the character of Deity, for there we find a new appellation for God. It is Yaveh—the Gods (Yaveh, Elohim). It is contended by many of the Hebraists, that this new form is employed because a new writer has come upon the scene of action. We maintain that it is because a new condition has arisen, by virtue of the fact of another development. The Gods, that is, the order of Melchizedek, have focalized their powers in the germ of their reproduction, in the Jehovistic man; namely, the Lord. This is because the Gods cannot re-create except through the natural archetype—the germ in its tangible state and form.

The Lord Jesus was the recurrent manifestation of the Yaveh, or the Jehovah. “Christian science” is an assumption that conditions, at least of the mind, can exist without adequate cause; or if a cause be admitted, the cause has no defined expression; nor can “christian science” state the reason for the existence of the hallucination into which the good God has allowed himself or what he has created to fall. It matters not whether we feel pain or think we feel pain, the suffering is the same; and if God is all Good, and if all that he creates is all Good, and the Good forgets itself or himself and thinks itself to be evil and sin and sickness and death,

the effect is the same, and the assumption is infinitely worse. The fact is, we may say God, the first Great Cause, Zeus, Theos, Spirit, or jumbo; the principle remains, that cause—whatsoever it may be—can project nothing that does not obtain in the cause.

“Christian science” admits and denies the existence of mortal mind in the same breath. Whether it denies or affirms the existence of mortal mind, the condition has to be confronted, and the condition tells with equal force against the goodness and power of everything in the universe. If mortal mind exists, it does so by virtue of the fact that there is an adequate cause for its existence in the power that can and does create it. We unqualifiedly denounce the lie of “christian science,” that the Jehovah God is Spirit. This lie is the foundation of the entire fabrication of this monstrosity. The conditions that obtain now are the conditions of evil, and these conditions have an origin. Can the human reason ascertain the cause of this evil?

The end of man, so far as the mind can discern, is corruptibility. This condition must constitute the premise of whatsoever logical formula we may apply to the process of investigation. Our premise, then, is that we are under the fact of the existence of mortality, or under the belief of the fact of the existence of mortality. This fact, or belief in the fact, has an adequate cause. No one will pretend to deny the belief, for the proofs are so abundant that the belief cannot be questioned. The premise is demonstrated; now we can begin the argument. The “christian scientist” says that there is no argument, for the dictum of Mrs. Eddy settles the matter. Still the fact confronts Mrs. Eddy, that we will argue the question.

That we may give special emphasis to what may follow, we quote from the Bible—the book from which Mrs. Eddy claims to derive her philosophy: “I form the light, and create darkness; I make peace, and create evil: I the Lord [Jehovah] do all these things.” We will not pretend to ask the people to believe this because the Bible declares it, merely, but we will proceed to show that the cause of things does accomplish this condition, and that the Biblical testimony agrees with the facts as they obtain. We will show that the Cause of things is responsible for the fact of mortality with mortal mind, or for the belief of mortal mind which has gotten us into this dilemma. We observe life and death, or we seem to observe what the mind thinks to be death. We can only conclude that this condition of thought had its source in causation. We therefore declare that there exists a possibility in the cause, to degenerate to the condition of the belief of mortality in mind.

We contend that the mortal mind does not know, nor can it know the character of God. We further contend that the mortal mind appears to exist in a

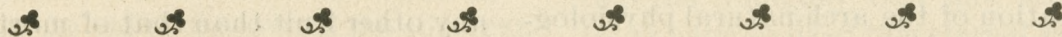
mortal body. This *appearance* of a mortal body had, also, an adequate cause. We wish to inquire what the nature or character of the original Good, or the original God, or the original Spirit could be that could contain the possibility of reaching the "hallucination" that it is a mortal mind, and that this mind exists in a mortal body. Mrs. Eddy knows that there is a belief in an immortal mind. By what process does she distinguish the real from the unreal? How will Mrs. Eddy prove that if the senses of the human race fool them in the one instance, they will not in the other? When we deny the power of the human faculties to observe and define evil, we deny their power to know and to define good; and also the power of discriminating between good and evil. If good has its origin in causation, evil has its origin in causation; and if one is eternal, the other is everlasting. If belief in the mortal mind can exist in effect, it can and does exist in cause. There existed in cause the belief of the mortal mind, or the belief could not have existed in effect. If belief of the mortal mind existed in cause, it existed by virtue of its being a factor of existence; hence mortality is a part of this great system of universal being. Belief in the mortal mind existed in the cause, for the reason that the mind of cause knew by discrimination that immortality involved both life and death.

Let us examine a little further into the character of evil and its uses in the economy of being. "And Jehovah, the Gods, commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Here is a tree, the fruit of which is the knowledge of good and evil. Why did God make man into such a tree, and then command him that he should not partake of it? The tree is man himself, who contains both good and evil, who also attains the knowledge of good and evil, which is the fruit of the tree. Man must not eat of this fruit—good and evil, but, knowing good and evil by his powers of discrimi-

nation, must reject the evil and become the fruit of the Tree of Life. Man in his ascending life obeys the injunction and does not eat, but in his descending life he does eat of the tree, and descends into hell to acquire the experiences which enable him to become again the tree of the knowledge of good and evil.

We have conclusively shown, reasoning *a posteriori*, that there exists in causation a belief in the existence of the mortal mind; and not only so, but there exists in causation a belief, as well, in the existence of a mortal body. Will Mrs. Eddy or her followers accept the horn of the dilemma, that causation believes in something that does not exist, or that the creative power believes in the creation of a *material* body, when the existence of a material body is beyond the possibility of a fact?

If God be all good, why does he project evil? Let us extend the rational formula a little further. We find man to be endowed with involuntary functions, and surrounded with environments over which he has no control. Did he derive these factors of being and environment with or without an adequate cause? If with an adequate cause, then the cause did reside in the very origin of existence; it follows, therefore, that cause is both involuntary and voluntary. We find, then, the very source of and necessity for evil. It is the involuntary power of God. God forms light by his voluntary action, and darkness follows as its involuntary consequence. God makes peace by his voluntary purpose and action, and he creates evil as the reactive sequence of his voluntary activity for good. Thus we are enabled to reconcile the fact of the existence of evil with the goodness of God, showing that while the responsibility for evil obtains with the Creator, it obtains with God's involuntary power. It throws a new light upon the character of God, and upon the purpose for which fallen man was and is created, and for which evil exists and may be overcome, not by its denial, *a la* Mrs. Eddy, but by overcoming evil with good, according to the direct and unmistakable injunction of the Bible.



Jesus was severe in his denunciation of those who lived for personal emolument, forgetting their obligation to God and men. Did He stand in human form today, with the divine fervor and zeal for righteousness urging him as advocate for the downtrodden and helpless ones of earth, he would enter the pulpits of our land and say to those who preach for hire: "Why frame ye your oratory that it tickleth the ear of the robbers of God's poor? Lust and voluptuousness are conspicuously marked upon you. You are bloated with sensual-

ism and selfishness, and your pride is communicated to your very temples, which you build for the accommodation of the rich, while the poor are most worthy of God's gospel. He would say to the law-makers, your legislation is all in favor of the rich, and you are sustained in your iniquity by the very power which professes most of all to be the oracle of God. The whole system of religion and legislation is an abomination, and shall be wiped out with the besom of destruction, and its place taken by that which shall exalt the lowly.

Attainment of Immortality in the Flesh.

Analysis of a New Phase of Fallacious Mental Science; the Character and Purpose of the Immortal State; the Messiah and the Divine Baptism.

THERE EXISTS A SPECIES of mental "science," with a very specious current of sophistry running through it and permeating the fabrication. It involves the conception of immortal life in the body. Its basic proposition includes the declaration that man can and will attain a state in which the death of the body or its dissolution is overcome. This kind of mental science ignores the very basis upon which all mentality is operative. There is no mental science that does not embody a thorough knowledge of the engine of mental generation. There is no mind in the universe that does not depend upon, and is not associated with brain substance and quality. The word science signifies knowledge. Mental science is mental knowledge. As the human brain is the engine for the generation of mental energy, it follows absolutely that the foundation of all mental knowledge is a thorough and systematic knowledge of the anatomy and physiology of not only the brains, but of all that upon which the brains depend. It is a notorious fact that "mental science," "christian science," and theosophy—the modern interpretation of Buddhism, are attempts to settle questions out of the domain of their legitimate spheres of operation.

It has been contended for over thirty years in Koreshanity, that the human race will attain immortal life, and that this attainment is to be reached in the body. Enoch reached it, thus "walked with God: and he was not; for God took him;" Moses reached it and was taken; Elijah reached it and was taken into the throne of Deity, and subsequently, the Lord Jesus attained immortality in the flesh and was absorbed into his Deific throne. These were central absorptions, but none the less absolutely indicative of the great truth of man's possibility of attaining life. Now, what Koreshanity contends—in contradistinction to all the spurious claims on this line—is, that immortality will be the result of a knowledge of the arch-natural physiology, and the scientific application of the arch-natural physiological laws. We absolutely deny that immortality can be acquired by mere mental exertion. Desire is but one factor in the acquisition of the immortal state. Mere desire will not effect immortal life in the body.

We furthermore contend, that when the immortal state is reached the life will be transited to the eternal realm, which is not on the plane of material existence. The conviction which is gaining ground, that when the body attains immortality the fruition is to be an eternal one in the flesh, has its origin in the most consummate ignorance. The mind that conceives it does so because the last vestige of spirituality is eliminated

from the constitution of the personality. Immortality in the body will be reached in the process of human development, because it is the only place where it can obtain. It is the fruit of the Tree of Life. When the fruit is ripe, it is then plucked and appropriated. The process of appropriation is the dissolution of the body and its absorption. The absorption of the human organism with its mental increment, does not imply any loss of identity or individuality. When the human organism has reached its fruition of immortal life, it is then prepared to enter into the conjunctive unity of its being with the mentality for which it was ripened, when it becomes one with its own inner consciousness.

One of the conspicuous claims for a spurious immortality, is that there is a God within every man and woman; this assertion is without any scientific foundation. God will be manifest first with one man in this age of the world; that man is the Elijah that the prophets of old predicted would precede "the coming of the great and dreadful day of the Lord." It is the Spirit of God the Lord manifest to usher in the kingdom through the great and dreadful day of the Lord. There will be no deviation from the prescribed methods outlined by the Hebrew prophets, and we are prepared to wage the final contest with all the false and spurious prophets of these modern times,—as to the authorized prophetic distinctions.

If mankind would live the life of a distinctive sphere, it must desist from the application of the things that work for, and contribute to the life of another sphere. The spermatation and germination of the present human existence ultimate in the development of the mortal form and function; mortality is the legitimate fruit of the present so called "life" of man. Nothing will ever be added to the function of natural generation to improve its character. Mortal humanity is ripe, its seed produces its kind; it cannot, nor will it ever produce any other fruit than that of mortal being. If this mortal is to put on immortality, and this corruptible, incorruptibility, it will be accomplished by the application of new principles. Desire is one factor in the process of immortal attainment. We have pointed out the law of transition from the mortal to the immortal state. It is in direct conflict with the sensual tendencies of the mortal man and his sensual pleasures; but desire must be accompanied with the correct intellectual direction in order to accomplish the acquisition of life.

Can the spermatinal and germinal resources of life be devoted to any other or better use than that which procures for man the immortal state? If so, what is

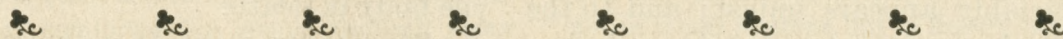
that use, and what is the method of its operation? This question answered, the question of immortality is settled. The comprehension of the law will not suit the sensual mind. The laws which pertain to the germ of reproduction in any sphere, are operative with the germs of any other sphere. We may take the kernel of wheat as representative of all seeds in all domains. Has the wheat any other use than that of reproduction in the wheat generative domain? If it has another use, then all seeds have other uses than in the direction of reproduction. The wheat has two pronounced and distinctive uses; one is that of reproduction, the other is that of appropriation for a higher existence. We sow the wheat that it may reproduce its kind. The seed of mortal humanity is sown that it may reproduce mortal humanity. It will not, nor can it produce any fruit but the fruit of mortal being. Wheat is appropriated that it may afford life to a higher plane of being. This identical law centers in the uses of the germ and sperm of natural existence. The root of immortal being centers in the reproductive powers of our being, and it is for Koreshanity to prescribe the principles which conduce to the immortal state and to apply them. As the wheat must cease to reproduce on the plane of the wheat cycle before it can be devoted to its higher and perfect use, so the human seed must cease to be applied either for illegitimate pleasure or for reproduction, before it can be utilized for the higher and perfect use of man.

The Lord said: "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." This has direct and only reference to one man, the High Priest of the new age. This is because one man will apply the laws of life in himself, which will constitute him the life-giver to the world. It is for this reason that it is declared: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Elijah is the great factor in the ushering in of the new dispensation, because he will become the pole of mental concentration and combustion essential for the inauguration of the coming conflagration. The first act of the humanity which is to be transited from the old to the new, is the conservation of the sex energies. This means that there shall be applied the law of restraint, which cannot be exercised but through the principle of substitution. So long as

the affections tend toward the act of reproduction, or the act of mere pleasure, for the gratification of the passions, there will follow the consequences of the violation of the higher physiological law, the law of immortality, which is the arch-natural life.

The new use of the sex energies is their appropriation to the life of immortality. To insure the operation of the higher principles, there must be instituted a higher love, and this resides in the religious sentiment of the human heart. The soul must be enthused with something higher than with the love of self and personal pleasure. There is a thousandfold greater satisfaction when once this joy is realized in the performance of use to the neighbor, than in the exercise of the functions of life in attempting to gain individual happiness in personal pleasures. Mental energy is generated in the brains of people, and is as diversified as the laboratory is complex. Mental energy is substantial and flows in the direction of the desires, and it can be regulated to flow for the uses of life when once these uses are comprehended, and the proper direction becomes the desire of the will, subject to the intellect. The will, in which reside the pleasures, should not be the guide to our activities. In the present condition of the race, the will has been the guide to life. It is for this reason that death is the fruitage of human expectation. The light of the mind is the science of all things, and in this light men must walk if they will find the final joys of the kingdom. The intellect should be the guide to life, and the will, the devoted servant. It is for this reason that the Lord demanded, in his day, the absolute subjugation of the will of his followers to the Light which he brought to the world. "I am the Light of the world," said He.

The intense exaltation of the will, guided by the intellectual principle of the mind, draws up into the mind from the body, the spermal and germinal essences of life, and mutates them for higher uses. There is no power in the individual mind capable of utilizing these potential energies. It is only through the polarization of thousands of minds into one, *the one*, that the breath of God in the race can be realized. It is for this reason that the Almighty God has provided, and the laws of being have so fixed this eternal principle, that there can be no life without the regular Messianic manifestations in their order, and according to their uses in each specific presence.



There can be but one basis for the establishment of the kingdom of righteousness, and that is the system of brotherly love—to be evolved or unfolded from the Christ (Messiah) or God-Man, the archetype and seed whence the kingdom has its origin.

No government can have the divine sanction until justice is practically established in every department of its jurisdiction.

The object of all truth is to demonstrate the processes of life.

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The Principles of Equitable Commerce in all Domains of Relation and Exchange; the Kingdom of the Gods and Its Perfect Social System.

BERTHALDINE, MATRONA.

EQUITABLE COMMERCE, or the exchange of the products of industry, value for value as related to industry, must be established under the auspices of a judicial head presiding over a representative judicial body, anointed by an intelligent devotion to the commonweal. The law written in our members, that if one member suffers all suffer, is a foundation law of the universe that has found multitudinous forms of expression, glibly reiterated by the masses, but practically ignored by the organizers of the social and ecclesiastical institutions which tolerate established usages, perpetuating evils that inflict untold suffering. Society's Redeemer from sin and all its concomitants has for his primary work as a Redeemer, the establishment of a Guiding Star Assembly, or primary nucleus of scientific social order, made up of individuals fully cognizant of that law of interdependence which preserves the organic universe intact for the involution and evolution of its myriad forms of life, in which its God—Jehovah, the perfect Man, is honored and glorified.

It is a self-evident fact that the head and body, or center and circumference, of any organic structure are absolutely interdependent for the maintenance of the structure's integrity. Jehovah, the Lord Jesus, sought a place to lay his head, or a sphere in which to establish his Headship, and he agonized to impart his life to its universal form of united head and body. He declared to those having aspirations for the state of immortal Deific potency like his own, "without me ye can do nothing," knowing himself to be their legitimate imperial Head—source of corresponding life. "One is your Master, even Christ," said he, "and all ye are brethren." It is recorded of this body of brethren, that they had diversities of gifts, and were vessels to both honor and dishonor; that is, servants of both his voluntary and involuntary powers. Their individual value to Him and to his body as a whole, was determined by their efficiency as members appointed to diverse and specific functions.

A crown of life was promised to every good and faithful servant, and entrance into the joy of his Lord. To those who were appointed to the most sacrificial services, the more abundant honors were assigned; for a law of compensation ever works to preserve the equity of the final adjustments. In the judgments of the Almighty, injustice does not operate. To the unjust, the Lord invariably appears unjust; and to the filthy, filthy; but to the upright he is visible as he is—the just man justified in all his ways. The divine use of the science of Cosmology is realized through the service it renders the human mind as a basis of reasoning with the Lord. The Lord says to aspiring humanity: "Come now, and let us reason together; * * though your sins be as scarlet, they shall be white as snow;

though they be red like crimson, they shall be as wool."

The social and vidual sins of this present evil world are scarlet of the deepest dye, having their origin in satan's seat,—satan being a woman sitting upon a scarlet colored beast, known to the Almighty as a harlot and the mother of harlots; for she is a church in adultery with a state from beneath, conceived in sin and shapen in iniquity. The time has come for this woman to repent and return to a state of righteousness, originating in the Lord our righteousness, born from above—from the New Jerusalem, the Lamb's wife, and the Mother of the Sons of God.

The state of righteousness is founded on the laws of equity which have been stated by Moses, the lawgiver, in ten categories called the Decalogue, and by the Lord Jesus in a biune statement, who involved them as two-in-one, declaring their likeness. These wonderful laws of equity, obedience to which ushers in the Theocratic Kingdom, to be obeyed must be scientifically comprehended from the basis of their universal enactments, most universally summed up in the members of a perfect man, a biune being who generates and is regenerated from the Deific mind.

The God-Man alone knows himself and perceives all the laws of the universe written in his members, the tablets of the universal heart of being, out of which are the issues of life. Such a man was the Lord Jesus, who imparted the Spirit of his dissolved life to the world that his mind might be in men, with its omnipotent, transforming powers, aggregated from its evolution into its final involution—the age-lasting Father of his Theocratic Kingdom in earth, the resting-place of His eternal kingdom in the heavens.

Only a man with the mind of God and the experiences of a mortal is fitted to be emplaced by mortal humanity in the position of Leader, at the head of racial progression and social reconstruction. Mortal individuals are but corpuscles of the universal humanity, ultimately transmuted and translated to the Theocratic Kingdom of the Gods. So highly and sensitively organized is the perfect Man, that the introduction into his system of a single diseased corpuscle means his separation from perfection until the corpuscle is transmuted and absorbed, or eliminated. Diseased germs entering a receptive constitution, proliferate so rapidly that the body of the constituency is speedily made a vile body of death.

Progressive mortals, assuming all men to be born free and equal, or balanced, framed the Constitution of the United States, but their mortality—the consequence of their iniquities—made it receptive to the most diseased germs of every nation; thus the body politic of the United States has been filled up with their sensual proliferations, becoming a vile body of death; and did

not the most progressive spirit in the universe control its destiny, there would be no hope of its resurrection from the dead, as the divine United States of the Imperial Theocratic Kingdom.

The dead body of the Lord, however, is here in "Columbia, the Gem of the ocean," and here the eagles are gathered, and the Spirit of the Lord will brood over the waters—upon the multitude of peoples, nations, and tongues gathered here, where new heavens and a new earth will be created. God-Men alone can be born free and equal in the United States; God-Men are virginal beings, balanced as to masculinity and femininity, constituted individuals, being male and female as to potencies, in one form. These know no forms of adultery; they do not stand under but above the law, which was the school-master of their vidual mortal state, to bring them into their immortal or Jehovistic estate.

Mortal men are in the processes of creation which ultimate at the terminus of given cycles in the production of God's image and likeness; therefore they must come under the law for formulation and development, as corpuscles of the final Grand Man possessing the full consciousness and powers of Deity.

Koreshanity, which gives the genuine science of the Decalogue to the world, declares and proves that men, in order to obey the first commandment of the Decalogue, must know the Lord, and provides the means for attaining this knowledge by rational, scientific processes. Without a knowledge of the Lord, his wisdom and understanding of themselves and their legitimate relations to him and to each other cannot be imparted to them for their conversion or transmutation from a mortal and corruptible state to an immortal and incorruptible state. The Lord God, therefore, names himself periodically, that is, becomes personal among men, that those who seek to know him may find him, if they are sufficiently developed in rationality to be able to recognize him through the exercise of their

rational faculties. If such as come to know him are principled in the love of truth and righteousness because of having been begotten of his holy Seed, they will follow the Lord when they know him, and become as clay in his hands, that he may fashion them in accordance with his beneficent purpose, which is to make of them living stones in his holy temple. He fashions them by the force of the science of the law, which is love. Love exercised scientifically, in the performance of uses for the commonweal, means the production of all things which God can give his humanity richly to enjoy, and the equitable exchange of those productions to the end that every rational want be satisfied.

God calls by his Voice every man in his order, into specific orders, corresponding to all the functional orders or members of a man who is an incubated universe, the universe being a sphere into which he unfolds; every quality of the mind being expressed by a corresponding object in the universe. How great then is man, perfected in the image and likeness of God! Jehovah's Voice is calling now, calling upon all men to repent and return to the Lord God of Israel. The standard of the law is the rallying point. The establishment of coöperative industries, equitable exchanges, and the institution of a communistic treasury, on the basis of Koreshan Science applied to life, are works meet for repentance. Legitimate results will follow these works. The wisdom and understanding of the law will be glorified in the eyes of all men; length of days, and wealth which this world can neither give nor take away—all that is involved in immortality and eternal life, will be the portion of the righteous. The Koreshans' door is open to all who will accept their Leader and endeavor to perform the works defined. Keen intellects and wills yielding to the influence of righteous laws are imperatively needed in pioneer workers, and Nature's noblemen can find no higher or holier vocation than Koreshanity freely offers them.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THEORIES AND BELIEFS do not originate by accident. They spring from interior states and degrees of development, hence the tenacity with which they are held and their time of survival indicate the spiritual status of the race. The indestructibility of the atom is a cardinal error of belief springing from the condition of the human heart, which is now hard as the nether millstone. Any evidence that this theory is passing away would come as a message of hope and joy, showing that the time is approaching when the heart of stone will be changed to a heart of flesh, according to the gracious promises wherewith God has comforted his people through every bitter experience. The figurative language of the Bible is susceptible of scientific exposition in the natural degree. The literal heart of stone is the pineal gland or the conarium of the brain, where diamond—the hardest of all substances is held in solution in the cerebral fluid. Through the function of this gland, material generation goes on and the hard conditions of sensual, mortal life are maintained. The destruction of the cona-

rium means the transference of power to a new brain center, with a complete revulsion of all the currents which now set toward the lower life; it means the transformation of the will, which is the heart of the personality, so that purity and holiness become the supreme objects of affection; it means, finally, the entrance into immortal life. The ten commandments were written upon tables of stone, typifying the enforcement of the law so long as the hardness of the natural heart requires external principles to guide the will; but there is coming a time when the law will be written by the Spirit of the living God, "not in tables of stone but in fleshly tables of the heart." Just as atoms of the hardest and most insoluble substances, like silicon, may be destroyed as matter and converted to energy or working force through friction, so the longest-lived theories will yield to the friction of contact with truth and be transformed from useless hypotheses to practical ideas. The skill which has harnessed Niagara will discover a thousand new and wonderful methods of application, when the true nature of electricity

as disclosed by Koreshan Science is universally accepted. Invention is in its infancy, despite the marvels already accomplished; and those who assert that the future can never duplicate the discoveries of the last half century take no cognizance of the fact that we are standing on the threshold of a fairer age.

If education means to lead out or to draw out, why is it that the whole system is so largely devoted to taking in facts? If a college course of four years be included, the period during which youth is under instruction covers the ages from five to twenty-two. During this time there is a constant stowing away of information until the mind from overloading, grows confused and torpid. Genuine education will alternate impression and expression. It will bring out the genius of the individual. Any fact learned is received into its appropriate cortical cell or cells. How may this knowledge be retained? By stimulating the cell which is kept alive by delight in the information and its immediate devotion to use—that is, by imparting it to others with sincere desire that they may share in the joy. Mental digestion is accomplished through the exercise of the reasoning faculties, by means of which facts collated form new concepts by alchemical union in the cell. Mere repetition of phrases is no more than reading aloud. Substances which pass through the alimentary canal undigested do not become a constituent part of the body. The process of education would be accomplished in this wise—think over the ideas received, calling into play as many faculties of the mind as possible; then, digestion accomplished, give out of the strength of life, of the new substances formed. Now the exercise of the law of association will aid the memory, and impartation as distinguished from repetition sustains the cell on the principle: "Give and it shall be given unto you."

The Professor of Political Economy in Columbia University is responsible for the following assertions which show how the science is taught in great educational centers. "Of the utmost importance then is the rescuing of competition from extinction, for not only does this afford the key to success in solving the problems of commercial expansion, but it creates the condition of healthy progress in all the practical arts. Inventions will follow each other in bewildering succession, forces of Nature will be pressed into service in enlarging measure, and the earning power of labor will go steadily on, provided only that an effective competition shall be kept alive." Does Professor Clark see any signs of the waning of competition? Is it not in the zenith of its power? But where are the conditions of healthy progress which it has created in all the practical arts? Does he find them in the great machinists' strike in opposition to which the National Metal Trades Association has pledged a fund of half a million? Are they seen in the lowering brows and menacing attitude of the European powers ready to combine against the "American peril"? When competition is active, the commercial expansion of one nation involves it in war with its rivals. Does the earning power of labor go steadily on when the workman is forced to battle for his rights? Political economists must consider some of these questions.

The story of the temptation in the Garden of Eden troubles Mrs. Stanton. She thinks it is insulting to woman, consequently she has prepared an expurgated edition of the Scriptures in conformity with her ideas of good taste and justice. But there is a higher meaning to the narrative, which exalts rather than debases woman. The fall of Adam refers to the method by which God plants himself in the race. He is tempted by the woman—this is the power of attraction between Christ and the church as represented by the woman. The ser-

pent, being wisdom in the divine sense, tells her that immortality or the fruit of the Tree of Lives is supremely desirable. She knows that this is attainable only through her power to beguile the man to eat with her—to leave the perfect biune state and baptize the church with his own spirit, thus becoming subject to sin and the laws of natural generation. Hence the first result of the fall is the loss of pristine innocence, the condition of Christ in whom the inherent bride or feminine principle, precluded impurity. It is evident that this interpretation of the story imputes to woman a great longing for righteousness through her Lord.

Every word has its psychic or soul quality, which may be found through its radical. One of the most beautiful and tender is the term compassion. It means *to suffer with*, and it is used many times in the Gospel narratives to qualify our Lord's interior emotions toward the multitudes. He saw them in all their frailty and their evil intent. He knew that they would presently turn against him the venom of their rage, yet he was touched with compassion toward them for he saw also that they were burdened and sad. The Lord is gracious and full of compassion because in his progress through the race, he suffers with it and experience begets a pitiful tenderness for human weakness. Love co-ordinates with wisdom and He who knows men best, loves them best, albeit they turn and rend him. How is this possible? Ah! this is the great miracle. To the natural mind it is impossible, but that is to be changed by a baptism of fire.

Are women deficient in creative genius? This question has given rise to much discussion in literary circles, and the inferiority of women authors has been stoutly maintained even by members of their own sex. Literary productions which are the offshoot of a degenerate age cannot be taken as fair samples of the inherent capabilities of woman. It is more important to know what her powers and possibilities actually are and how they will be shown in future, than to decide whether she has thus far created a character in fiction that will live. The function of woman is to construct, hence art is her province; but her love must conjoin with science. She must be vivified by the masculine intelligence; this implies the declaration of the supreme truths of life before woman can fulfil her destiny as the initiator of art. Creation is the product of two forces, therefore the biune genus is the only creator in the true sense of the term.

While President McKinley was making his triumphal progress from the White House to the Golden Gate, commenting in his speeches upon the success of the Administration, President Schwab of the steel trust was also taking a journey through the Mahoning, Shenango, and Ohio valleys, to decide how many iron and steel works should be closed because their goods could be produced with less cost at Pittsburg. The *New York World* shows that the greater magnate's little tour of inspection meant the ruin of whole townships, thousands of men out of work, distress, beggary, and vast sums of money saved to the trust. Are not the prosperity of the country and the success of the Administration open questions?

How shall we account for the conflict of testimony concerning a new movement like Koreshanity? Persons whose veracity seems unquestionable and whose claims to consideration appear to be good, take such opposite views in the matter. Well, how shall we account for the different views taken of the character of Christ nineteen hundred years ago? He was called a winebibber, a frequenter of publicans and sinners; some said that he had a devil; others that he was a pestilent

fellow; but Peter, who had known Him intimately in the relations of common life, where the foibles of the greatest men come out, said emphatically: "Thou art the Christ, the Son of the living God."

The subject of automatic writing has engaged the attention of Mr. Wm. T. Stead, and his reports are considered the most important contributions of the year to psychical research. He adopts the theory of conscious and subconscious mind to account for such phenomena. This conception is vague. It does not settle the main question as to the nature of mind and the combination of the mental faculties. All these are covered by the great truth that the spiritual world is in man, the layers of cortical substance with their surrounding membranes, defining different degrees and spheres of activity for those who have died in the natural world.

A universal system of science and religion must present proofs on all lines to appeal to minds in different stages of development. The Koreshan System offers, first, a mechanically demonstrated mathematical proof of the Cellular Cosmogony; then, theological proof in the shape of a distinct line of prophecy in regard to the Shepherd from Joseph, running through the Scriptures. It also gives proofs from analogy in Cosmogony and Psychology that appeal to the higher reason. The whole system, is, in truth, an *appeal to reason*.

The love of God reaches its ultimate in the sacrifice of truth for life. Jesus was the truth in its concrete form. In the declaration of truth the world is judged, but the will of God is also to *comfort* the world, to give it peace, contentment, and righteousness only possible through immortal life. Hence Jesus went away in order that the Comforter might come. No man took his life from him, but he yielded it up, fully, freely, that the Holy Spirit might be planted in the church, as the seed of immortality attainable at the end of the age.

"A reward of \$1,000 will be given to the man, woman, or child who will furnish positive proof of a God, the Holy Ghost, Jesus Christ (as a Savior), the soul, the devil, heaven or hell, or the truth of the Bible." The above lines are quoted from a "freethought" periodical. Minds that conceive and project such an offer are as incapable of conviction in regard to fundamental truths of being, as infants are of grasping higher mathematics. They are too firmly polarized in materialism to admit of the reception of spiritual verities.

It was when the earth was without form and void that the Spirit of God moved upon the face of the waters. Man is the earth, and he has lost the idea of form in all its relations. His theories are shapeless. The most prominent are those of an impersonal Deity who is principle, hence not in human form; of an illimitable, therefore a formless universe and of men and women in the divided state where the elements of perfect form are lacking.

"If there is a personal God and a personal devil, why does not the former destroy the latter?" Because in so doing He would destroy himself, for God cannot exist without the means of subsistence furnished him by the devil.

The acceptance of Koreshan doctrine brings joy; its application to life brings sorrow. Through the former man learns his origin and destiny; through the latter he learns to know himself for what he is—the slave of self.

Order means beauty, but beauty is attainable only through the harmonious adjustment of various means to an end; hence it implies restraint.

The world is dark but the divine hand and will are very near it in the darkness.

There is no contentment outside of the kingdom of heaven.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Rising and Setting of the Sun.

EDITOR FLAMING SWORD:—Please answer the following questions: (1) If the sun is placed in the center of the universe, why does it appear to rise in the East and set in the West? (2) If the sun's reflection is shut off by a disc revolving, why does it appear to be as large in the morning and evening as at midday? I was asked these questions, and could not answer satisfactorily, so would like to have them answered in THE SWORD.—J. W., Fruitdale, Ala.

This question has been answered a number of times, but as the questioner may have failed to see the explanations, we are pleased to render further information. There is a central star at the center of the cosmos, around which is the central sun. Between the sun and the earth there are three atmospheres, through which the sun cannot directly shine. The sun which is seen is not the central one; it is a projected focus of the central luminary. This focus is on our atmosphere, about nine hundred miles from the earth. The central sun revolves on its

axis, and the light of this sun is projected, focalized, and revolves in its orbit inside of the sphere. The reason it appears to rise in the East and set in the West, is because of distal foreshortening, a principle that must be learned from the literature if the reader does not understand the law of its operation.

The sun does not shine at all times in the same place, because it has a dark and a light side; and for this reason, as the central sun revolves and can only project its light in the direction of its light side, it can only focalize a light in the line of its photoic direction. The projected sun, the one we observe, has an orbit of something over eighteen thousand miles. The "sun's reflection," the light of the sun, is cut off by a disk only in eclipses, not by disappearing at night.

Man's Ego and Personality.

When and where does personality begin and end, or is it eternal? Was there ever a time when I, the same ego I now am, did not exist? And will there ever come a time when I will cease to exist as a distinctly separate personality apart from, if not in-

dependent of all other egos? Mrs Eddy says: "If life ever had a beginning it would have an ending."—G. H. H., Marshall, Texas.

Person is derived from the Latin *persona*, mask or covering. Persona is to God what the seed of a tree is to its inherent energy. A tree cannot be produced from its spirit, nor from its form as a tree, but only from the visible and tangible germ. The material seed is the mask of the tree, which in the seed is the tree in its least form. What the seed is to the tree—the acorn for instance—the Son of man was to the universe. Jesus the Lord God was the Persona of the universe in its least form; that is, in the form of the man. The person is created in matter, and with the development of the spiritual function the form progresses to perfection.

Every man has a beginning as to his natural life; he also has an ending as to the same life. Mrs. Eddy declares the truth when she says that if life had a be-

ginning it would have an ending. She knows nothing of the law of that conjunctive unity, by which the mortal overcomes mortality and is absorbed into a consciousness which never had a beginning and will never have an ending. At the times of conjunctive unity, when the fruitions of life are complete, the mentalities which have been produced as new creations are brought into conjunction with the spiritual individualities to which they belong, and for which they are ripened.

At the end of the Zodiacal cycle there will be the culmination of the fruit of the Tree of Life. This fruit will be the immortal Sons of God; it is the perfection of the firstfruits of immortality—of the resurrection. These Sons of God are the product of a succession of experiences through which the spirits have passed in a succession of natural and spiritual existences. When the arch-natural men are perfected, they will ultimately be absorbed into the now invisible egos of whom they constitute the persons. When the conjunctive unity is accomplished, the persona is removed, the mask is taken off. It is by this process that the Elohim, the Gods, rejuvenate and perpetuate their eternal lives.

There are definite periods of the ripening of the Sons of God, and at these appointed times, when the fruit of the humanity is matured, it is taken into the spiritual entities and assimilated. At the time of this assimilation, there is a precipitation of the waste resulting from the conjunctive unity. This waste contains the reflex of the spiritual being, carried down into the soil of humanity for another development. From this waste new personalities begin to be developed. Personality begins with this development. Personality reaches its perfection in the immortal man, who constitutes the Son of God, or the immortal men who constitute the Sons of God. Personality, therefore, has no ending nor beginning. This is also corroborated in the testimony of Jesus through John the Revelator, for the Lord said: "I am Alpha and Omega, the beginning and the end, the first and the last,"—Mrs. Eddy to the contrary notwithstanding. We would take the testimony of either John or the Lord Jesus Christ before that of Mrs. Eddy, whose mission it is to deny that the Christ is come in the flesh, and who is therefore antichrist, according to the Scriptures.

There is a spiritual ego toward which every man is developing, but the ego of the one in process of development is a new life, only awaking to the real being when it is absorbed. It enters into conjunction

with the circuit of its own eternal existence. This is an unquestionably hard thing to comprehend, because of it it is said: "I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The power of this conjunction has to be experienced before it can be fully comprehended. It may be believed, it may be accepted, but to be comprehended it must be realized.

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Dr. Herron Cast Out.

The Church's Charges and the Doctor's Defense; Herron Denounces the Present Marriage System.

GRINNELL, IA., June 4.—(Special).—George D. Herron today was dismissed formally from the Christian ministry and from membership in the Congregational church by a council called to sit in judgment upon him. The council, including representatives of eight churches in the district and summoned by the members of the Congregational church of this city, found Mr. Herron guilty on each of the three counts in the indictment. A letter from Mr. Herron explaining his views, accepting the decision of the council as final, but seeking in no way to deny the charges, was read at the council. The finding was as follows:

"At a council held in the first Congregational church of Grinnell, on the 4th of June, 1901, to consider the right to church membership and ministerial standing of George D. Herron, the following findings were rendered:

"First.—That the charge of immoral and unchristian conduct is sustained by the findings of the court which at Algona on March 21, 1901, granted a decree of divorce to Mary Everhard Herron from her husband on the grounds of cruel and inhuman treatment.

"Second.—The same charge is further sustained by evidence presented to the council showing that George D. Herron's manner toward the wife, who consecrated her life to the effort to make him happy, relieve him of care, and aid him in what she believed to be his high calling, has been that of unfeeling and selfish indifference, and at least since 1896 of studied neglect, culminating in a heartless desertion and the final tragedy of divorce.

"Third.—The same charge is further sustained by confession contained in the paper written by Mr. Herron in his own defense and read to the council. In this paper he denies the right of society to sanction or undo the marriage tie between man and woman, presents a view of conjugal relation, parenthood, and the home which is abhorrent to enlightened Christian sentiment, and which confirms the council in the opinion that this action of George D. Herron is simply the criminal desertion of a worthy wife and devoted mother by

a man who has deliberately falsified his marriage vows.

"In view of these findings it is resolved:

"That we recommend to the Grinnell association that the name of George D. Herron be dropped from its roll of membership. Resolved, also,

"That we express our conviction that George D. Herron has forfeited all right to be known by the churches of our faith and order as a minister of the gospel, and that he is by vote of the council deposed from the Christian ministry."

Dr. Herron's Able Defense.

"I would ask you to kindly let me explain, however, that I did not desert my children. No father loves his children more than I. But I have long held it a principle that children belong first to their mother. They will have a good mother, and the life of a man given to the socialist revolution cannot fail to be more or less the life of an outcast, as the revolution intensifies and arrays a ruling class against a working class in a final issue and crisis.

"I do not see why the matter of adequate financial provision should have been made a basis of complaint or discussion. As to what friends enabled me to do this, that is a matter into which the public has no right to inquire.

"In order that your action may be complete, let me say that I do not believe the present marriage system is sacred or good. If love and truth are the basis of morality, then a marriage system which makes one human being the property of another, without regard to the well-being of either the owned or the owner, seems to me the soul of blasphemy and immorality. *The family founded on force is a survival of slavery.*"

Mr. Herron then enters into a lengthy discussion of his views on real unions, in which he says: "I thoroughly believe in the vital and abiding union of one man with one woman as a true basis of the family life. But we shall have few such unions until we have a free family. Lives that are essentially one, co-operative in the love and truth that make oneness, need no law of state or church to bind or keep them together."

The present social system is denounced by Mr. Herron, who holds that morality is based upon appearances. Religion, conduct, customs, good names, international diplomacies, and business successes, he claims, are built upon outward show. He declares real truth should be foremost, and more important than the marriage system or any other institution.

All that came upon him, Mr. Herron says, springs from his effort to be true to the truth. The life which he is condemned for not living he holds a lie. He claims he is guiltless of all the grave charges, and that his soul is white. He goes on:

"Into the public discussion of the action

you are judging, has come the name of another than myself—that of Miss Rand; and I suppose your judgment, at least in the public mind, will be upon her as well as upon myself. It is said and assumed that the separation in question was obtained in order that a marriage between Miss Rand and myself might be consummated. That is not true, for the causes that led to this crisis existed long before I knew Miss Rand. It is true that the comradeship between Miss Rand and myself entered into this crisis, and that whenever and wherever she will permit me to announce her to the world as my wife, I shall do so.

"Instead of the reputed wealth of public prints, she would come to me practically without money, her inheritance from her father pledged away for her lifetime, and she dependent upon her mother for bread. The world has ruthlessly taken away her good name, and this has been done by that part of the world where you of this council live, upon whose college campus she has left a part of her inheritance and seven years of beautiful service.

"We ask for no vindication; we can expect none. If the chasm into which we have been swept together closes in about us, we shall not murmur, nor judge our judges, nor seek for mercy, nor ask any one to defend us or stand by us or with us. We face the fact that if we join our lives in this chasm, we condemn ourselves in the eyes of the world. We shall accept this condemnation with open eyes and deliberate purpose, willingly paying the uttermost farthing exacted, for the truth which the world cannot touch or take away after it has done its worst.

"And now you may judge us. But let me say that I would rather be the worst that has been said about me, rather be worse than the severest denunciation has made me out to be, than to sit in one of your places as my judge, or in the place of those clergymen who have sought to destroy my good name without knowing anything of the causes or facts they were judging. If my good name is gone, and my small value to the world with it, I think the church has paid a dear price for this destruction, however worthy its motives."—*Chicago Tribune*.

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Tolstoi's Contradictions.

Sketch of the Venerable Count; Things which Changed his Course and Made his Career.

The spiritual biography of Count Tolstoi is studied with contradictions, writes Christian Brinton in *The Critic*. As a prophet, he typifies perpetual motion. From arid materialism he oscillated toward qualified orthodoxy, and later, under the inspiration of Sutayeff, a poor stone-cutter preacher whom he afterward disowned, he blazed forth as the rediscoverer of the true doctrine of Christ, re-edited the gospels, and reduced his life to the primitive level of the moujik. It was a magnificent negation of material progress, it smacked of the New Testament and of old Rousseau. With a touch of fustian and of futility, he cast aside broadcloth and clad himself in sheepskin, a round cap, and the rough boots of the moujik. All of which was both sincere and artifi-

cial, and not unaccountable in the avowed vegetarian who has been known to consume huge cuts of beef on the sly.

Religion, which was once his best weapon against the State, he has now turned upon. Anti-state and anti-church sentiments surge within him. His doctrine of no government is paralleled by his stamping on the sacraments. Twice daily this arch-seditionist, this apostle of Christian anarchy, sits under "The Tree of the Poor" while a handful of bewildered Jassnaya Paljana peasants gather about. He talks much with the moujik, but puts little of the real moujik into his novels. He is a sturdy, toil-stained moralist, full of specific goodness, but incapable of formulating a valid moral dynamic. There is much that is heroic and much that is pitiful in his self-abnegation. Literature and aesthetics aside, his chief contribution lies in a confused recognition of the fact that moral and economic regeneration must go hand in hand.—*The Hesperian*, St. Louis, Mo.

Koreshan Church Service.

Regular Services of the Koreshan Ecclesia (the Church Triumphant) are held every Sunday, 3:30 p. m., at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

Regular meeting of the Guiding Star Assembly of the Society Arch-Triumphant, same Hall, every Tuesday evening, 8 p. m.

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We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KOBESH has been added in the form of an Addendum, illustrating some simple principles of geolinear and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koreshan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. Let further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—**EDITOR FLAMING SWORD.**

Preachers in Luxury.

Many of the New York Clergymen Receive Munificent Salaries.

To be the minister in one of New York's big churches is to occupy a lucrative and desirable position. The salaries are large and the perquisites often double the salary. It was said that the late Dr. John Hall had an income of between \$55,000 and \$60,000 a year. Of this, his salary was \$25,000 and the rest was for marriage fees and other incidentals. Dr. Morgan Dix of Trinity receives \$25,000 per annum, and his perquisites are quite as much as were Dr. Hall's. He has also about twenty assistant curates, none of whom gets less than \$2,500 per annum. Not less is the income of Dr. Greer, rector of St. Bartholomew's Episcopal church, for besides a large salary he officiates at more fashionable weddings than any other minister in New York. Dr. Huntington of Grace church probably comes third in the list of high-priced preachers. Dr. MacArthur of Calvary church is the best paid Baptist minister in the city, although his salary does not equal that of some of the Episcopal rectors. But his parish is large, and he is in frequent demand at weddings. By a sort of unwritten law among the clergy, the minister's wife always receives all wedding fees. They are supposed to be her pin money. Some ministers who are unmarried set this sum aside for charity. Clergymen who have big churches and wealthy congregations receive a substantial recompense for officiating on these occasions. The custom of giving big marriage fees is every year increasing, and the bigger the fee the more complimentary it is supposed to be for the bride. For his services at the christening of the little ones of the rich, the rector also gets a nice check. When it is remembered that handsome residences are thrown in by the large churches, in addition to the regular salary, it will be seen that a call to a rich metropolitan church is not to be despised.—*Exchange*.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

The World's News.

June 12.—President McKinley states that he will not accept nomination for a third term.—Heat prostrates many.—Sixteen men entombed in mine at West Newton, Pa., given up for lost.—Y. M. C. A. International Convention opens in Boston.—National Metal Trades Association will raise \$500,000 to oppose machinists' strike.—Austria urges tariff war to check American interests.—June 13.—Frauds to the extent of hundreds of thousands of dollars discovered at Presidio, San Francisco.—Cuban convention votes 16 to 11 for Platt Amendment.—King Edward bestows medals on 3,000 soldiers in South African campaign.—No concert of powers to guarantee Chinese indemnity.—French deputy calls for resolution denouncing U. S. steel trust.—Emperor Francis Joseph visits Prague.—St. Bartholomew's church in Chicago struck by lightning.—Trial trip of battleship Illinois.—June 14.—Annual report of New York Chamber of Commerce shows America's trade balance over five hundred millions.—American offers \$25,000 to have his daughter introduced into British society.—Explorer Baldwin sails for Europe en route for north pole.—Thirteen Negroes in prison near Shreveport, La., in danger of lynching.—Jubilee day of Y. M. C. A. observed by convention in Boston.—Police watch Dowie's safety.—Rockefeller and Helen Gould donate \$10,000, each, to Vassar College.—Decennial celebration at Chicago University.—June 15.—Sensation in Y. M. C. A. convention caused by address in favor of Darwinism.—Ferry boat collision in New York; twelve hundred passengers fight for life; number of drowned unknown.—Transport Ingalls slips from dock and capsizes at Brooklyn; many dead and injured.—Five Negroes hanged from one scaffold in Sylvania, Ga.—Anti-Semite member driven out of French Chamber by file of soldiers.—H. S. Pingree, former Governor of Michigan, seriously ill in London.—Steel trust plans to capture trade of the world.—Northern Steamship Co. opens direct line of passenger boats between Chicago and Buffalo.—June 16.—Successful test of wireless telegraphy.—Insurgent General Cailles signs terms of surrender.—Baccalaureate sermon at Chicago University.—Boers show no disposition to yield; are losing 70 men a day.—British spend ten million dollars a week in Boer war.—Marconi system tested; messages sent from ship at sea.—Dr. Herzl pushes Zionist movement; asks funds to reclaim Palestine.—State Board of Health directs attack against Dowie.—June 17.—Statue of Bismarck unveiled in Berlin.—Foreign trade of United States for year ending June 30 will amount to \$2,335,000,000.—Missionaries predict trouble in China as soon as allied troops leave.—Great Britain opposes increase of duties of Chinese opium and rice.—Third trial of Dr. Kennedy charged with murder of Dolly Reynolds ends in disagreement of jury.—Senator Allison of Iowa says that age forbids his acceptance of nomination

for President.—Battleship Wisconsin makes fine record for speed on trial trip.—Mrs. Edith Smith, of Evanston, commits suicide 12 days after marriage.—June 18.—Experts sent by Kaiser to study American shipyards.—Jenkin Lloyd Jones recommends formation of church trust.—Lloyd C. Griscom appointed Minister to Persia in place of Herbert W. Bowen of New York, who will be sent to Venezuela; Mr. Loomis, Minister to the latter country, to go to Portugal.—G. R. McNeil, principal of school at Dothan, Ala., killed by his assistant.—Thousand Mormon families from United States to settle in Mexico on lands once owned by Yaqui Indians.—Company formed to build electric line between Chicago and Milwaukee.

* * *

The Flaming Sword's Exchanges.

Reincarnation.—A Study of Forgotten Truth by E. D. Walker, revised and edited by News E. Wood, A. M., M. D. The customary arguments in favor of the doctrine of reincarnation as it is usually taught, are put forward very clearly with special insistence upon the fact that it vindicates the idea of justice in the universe. The author thinks that the only hope for Christianity is to be found in the adoption of the principles of reincarnation as promotive of universal brotherhood. N. E. Wood, Publisher, 617 La Salle Avenue, Chicago.

The Hesperian.—An illustrated article on the Pan-American Exposition opens the July-September number of this magazine. Late French Literature contains many interesting items, including a sketch of Madame Adam, who has resigned the editorship of *La Nouvelle Revue* and withdraws from public life, disappointed in the success of her *Salon*. The conversion of Ferdinand Brunetiere to Catholicism is also noted. 15 cents a copy; 50 cents a year. Alexander N. DeMenil Editor and Publisher, 7th and Pine street sts. Louis, Mo.

Cram's Magazine.—Our Foreign Commerce and its Possibilities, is an article giving some valuable statistics in the April magazine. Many lines of invention, including paper manufacture, type-setting, steam, and electricity are touched upon in the department of Science and Industry. A serial story of the Crusades, by the editor is a special feature. 25 cents a copy; \$3.00 a year. Published monthly by George F. Cram, 130 Fulton street, New York. 61-63 Plymouth Place, Chicago.

The Teacher's World.—The variety of subjects covered by this monthly is the first impression received from the June number. Besides the usual departments devoted to school work, suggestions for spending vacation are given. The olive is the subject of the food plant chart, and an attractive double page illustration accompanies Nature Study. 10 cents a copy; \$1.00 a year. Bemis Publishing Co., 13 Astor Place, New York City.

Health Culture.—Summer Hygiene and some practical directions for swimming are topics of interest in the current number. The subject of relaxation is treated under the head of Physical Training, and the writer defines grace as economy of muscular force. 10 cents a copy. \$1.00 a year. W. R. C. Latson, M. D., Editor. Health-Culture Co., 481 Fifth Ave., New York.

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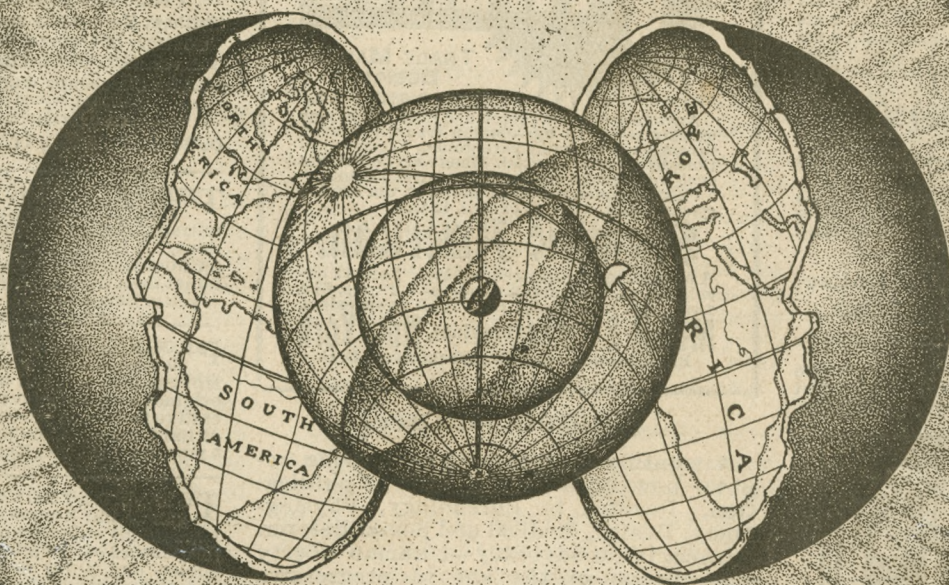
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NUMBER 31.



THE CELLULAR COSMOGONY

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